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Application made for Entry as Second Class Mail at the Post Office of Chicago, Ill.

Volume V Chicago, Ill., November, 1928 Number 8

"THE UNKNOWN SOLDIER AND TEN YEARS AFTER"

A Sermon by Preston Bradley. Stenograhically Reported.

As an amplification of the thoughts suggested in our meditation might I introduce the thought which I have in mind for this Armistice Day's address by this assertion that of all the faculties and the qualities which have been given to us, that which can be utilized for misery and for happiness to a greater extent than any other faculty associated with life is that quality of memory.

I think that memory is the most precious, the most beautiful, and the most serious faculty which the mind of man possesses. For upon our memories depend our happiness. It is only as we recall out of the experiences of the past those things which have influenced our lives and have made significant our personalities that we are happy or we are unhappy. To open up the doors of the mind and let memory in is opening up the storehouse of misery or the treasury of grandeur and completeness.

Therefore, if that is true, how much is it also true that we should so order our lives, our comings and goings that as the years increase, and memory steps in, into the definiteness of our experiences, it will bring us a sense of completeness, a sense of symmetry, and an appreciation of values.

I pity the mind that must find surcease from its anguish and its sorrow by the false and superficial efforts of drowning the emotions in acquired association, that memory may be dulled and steeled, to quiet and alienate ourselves from the consternation and chaos of life.

To live in the quiet beauty of our own selves and find there through memory a sense of power and of happiness and of beauty, that is the supreme achievement of life worth while.

And because we are all creators of our own memories, how careful ought we to be that those pictures that shall be the handiwork of our creativeness, shall adorn the walls of memory, when you and I shall be compelled to walk throughout the years of all the future—for I think of heaven and I think of hell as only states of mind—where I shall walk throughout the changeless centuries looking at the pictures of life that I have painted upon the "walls of time" in my journey from the cradle to the grave.

And if this is true, how appropriate is it today that this same experience of memory should unfold itself to our consciousness and enable us to see clearly things that we did not see ten years ago.

In 1914 on the first Sunday of August I was in the city of Paris, and I remember the mobilization of the first French army that took place on the Monday following

that Sunday, and I saw those lads on their horses galloping down the Champs Elysees to the corner of Place de la Concorde, and then saw the mobilization of the French army to the cause that they considered to be vital, and the war was on!

A few days later we heard the muffled roaring of the guns in the first battle of the Marne; and we saw those first carloads of dead and dying soldiers. The dead were already being tied into bundles and were being sent to the limepits. Working our way across the channel to Folkstone and then on up to London, to see in Hyde Park the young British soldiers drilling there with brooms-sticks and with all sorts of instruments; on up to Glascow, and then from Glascow across that darkened sea, with no lights showing on the ship, in a zigzag course, with anxiety every moment of time. And then steaming down the St. Lawrence. Going out into the sea of uncertainty the Prince George, and upon the decks of that ship the first contingent of the Canadian army, the great and famous group called the Princess Pat Regiment. And as we sailed by that ship my heart was stirred as it has been seldom stirred. Only one hundred of that whole contingent ever survived the war. Those standing on that ship shouting to me that day are sleeping today, their bones whitened by the sapping of the poppy roots of Flanders Field. But out into that Unknown and Unseen they went.

I did not think then what I should see in April, 1918, in my own country; little did we dream back yonder in 1914 that things would take the course they did.

I remember in the city of London just the first three or four weeks after the out-break of hostilities when all the strangers and aliens were compelled to leave, and that could not leave; we were there without any pass-ports, because at that time only two countries required pass-ports, Russia and Turkey. And emergency pass-ports were issued by the United States Ambassador, Mr. Herrick, from the Embassy in the City of Paris, to over twenty-five thousand Americans. Why, the whole consensus of opinion was that the war would be over in three months.

Later when we were up in England they said to us "Why, this war is only a little skirmish. It will all be over in a few months."

But it seems that great eternal principles that were a part of the structural formation of the whole struggle of human freedom were being brought to a critical moment.

Now, the thing that we can all recall through the picture of memory today, and the thing that we have a great opportunity of seeing that we did not have before, is to be found in the fact that we have a better perspective. No one can think clearly in the heat and the excitement of life. It is only today as we look back across a decade in the history of the world that we have a clear perspective of what seems to be the tendency of civilization; what seems apparent and obvious as we view the proposition and look at it from the ripening vista of ten decades of the world's history.

Now you and I may perhaps very heartily disagree about the cause of the war; we might possibly disagree about the necessity of the war. We might change our viewpoint and accept new ideas of economic or social or governmental significance in their relationship to war that we might accept its futility in some respects, but there are other aspects of it that are not so easily denied.

In the first place, it was a moment of transcendental and operative idealism; at that particular moment of expression running the whole period of the war from 1914 until the Armistice on the 11th of November, 1918, was a period of unprecedented idealism; I mean by that that those

who had any part in the struggle and were members of the fighting forces felt that they were dominated by a tremendous ideal. If that is a mistaken enthusiasm it does not detract from the contribution that they made.

On an occasion of this character where we are honoring the memories of our soldier and sailor dead, this general assertion can be made without successful refutations, that those that we honor today certainly were a part of the idealistic movement in behalf of freedom and liberty. The motivation behind these boys cannot be questioned. The integrity with which they accepted the situation for idealism cannot be denied these soldiers and sailors ten years after the tragedy.

And if our philosophy of war must undergo an adaptation to meet a higher sense of human mercy and a deeper sense of human value, very well and good, for that I am unquestionably in favor, but that we in the light of our appeal for peace should under-estimate the contribution made by our boys and the boys of the world during that period of war I should protest with all the vehemence at my control.

Whatever may be the theory as to the success or failure of the Great War, there is no question as to the unimpeachable splendor by which the youth of the world to the extent of eleven million, died! There is no question there, ladies and gentlemen!

And when I think of that impoverishment of the blood stream of the race—eleven million picked men,—not impure blooded men, not criminals, not thieves, not insane,—picked men, the tallest, the squarest shoulders, the clearest eyed, the finest picked men of the world,— eleven million of them in four years fell into the devouring flames of war and hatred.

It is not war we are discussing today; it is a tribute to the character and to the quality of the men who fought the war!

And if the nations of the world ever come to the point where they underestimate the importance of the value of their soldier and sailor equipment in the past, then that nation stands upon the threshold of degeneracy. If there ever comes a time when the youth who knew this age of which I speak—and I see in the audience in this auditorium young men who know the age of which I speak. I see hundreds of young men who know the age of which I speak. With them the marching and the bands and the fare-wells and the Red Cross work and the Christmas boxes and the despatches and all the accumulation of that period from 1914 to 1918, ten years ago, was a moment of romance, an emotional experience; and in the glitter and the glamor of those romantic moments these lives that are ten years older today, may have lost something of the depth of its significance; in the romance of the moment they may have lost the reality of the situation.

So this day is a sacred day to me. We had 176 men and boys from this church in the service of the United States army. There were 176 stars in the service flag of our church.

Some of our boys who were over-seas are in this audience this morning. I see them in the front rows and I see some on the mezzanine floor, members of this church to whom this church sent Christmas boxes and letters. And some of my most prized possessions and keep-sakes in my library at home are some of the letters of acknowledgement and the gracious expressions of appreciation which I received from our soldiers and our sailors during that period.

Now, we are not here to argue about war. We are here to honor those who performed their duty—which is a much bigger thing.

And it is very interesting for me to observe how the character of Armistice Day is changing. I remember and so do you those

two or three days of Armistice that came immediately after the Great War that were days of festivities, weren't they? Days of festivities!

I remember so well the day itself! I know the hysteria and the psychological reaction came from the release of that awful sense of war, and that lingered for several years. But it has passed away.

I was amazed in going through the Chicago press last night to see how members of the American Legion themselves are changing the recognition of Armistice Day. These boys are ten years older, remember; and as they get older they begin to see, I think, a little more of what it really means. And the character of the day, instead of being a time for hip-hip- hoorah and all sorts of bombastic celebrations, the day is gradually changing its entire aspect until now it is becoming almost a memorial day. And how apropos that day should fall this year on its tenth anniversary, on Sunday.

To me this is a day so sacred, a day so symbolical, that to violate it is to violate sacredness.

I see the dead. They march, march, march!

Rupert Brooks, Allen Segar, Joyce Kilmer, Captain Donald Hanky, who gave the greatest definition of religion that the world has ever heard when he said: "Religion is merely betting your life that there is a God."

These men, youngsters they were; all of them under thirty; boys! Gone! Dead!

Why should not this be a Memorial Day?

And to you of this generation, with your ease, your motor cars, your luxuries, with everything given to you that peace and prosperity can give to a people; you, with your ease and your refinement, your comforts, is the smell of blood nothing to you? Is a broken and a bleeding boy who is sleeping now nothing to you? Is that man over there in the hospital that I saw the other day, who was an honor man in Greek in our American University—an honor man!—and now, while I am speaking to you is seated near a window piling up spools, with dribblings running from his mouth, —playing with feathers; and when he piles up those spools, he knocks them over again, and an idiotic laugh covers his face. A victim of shell shock, and a victim for you!

Is it nothing to you? Is it nothing to you that today, even now—Oh, you young man with your health, you young man with your clear brain, you young man with your strong and untouched body, you young man with your opportunities, do you know ten years after the youth of the world waded in blood that the guaranty may be yours today? Must you ever forget?

And I see the approaching of the consummation of their sacrifices. How times have changed! There was a time when, if a man should stand shortly after the war and make a plea for peace he would be immediately accused of being a pacifist, and associated with that accusation of a pacifist he would be subject to unkind criticism. That is all changed.

A new spirit has come to the world. I wonder why? A new day has come. I wonder why?

It is because the youth of the world made their responsibilities at an hour when the world needed that sacrifice. I say the world. The United States needed it; France needed it; Germany needed it; Austria needed it; the peoples of the world needed it then and there that we should be stripped down to the elemental primitive barrenness of our human experiences, and we should have a psychological reaction such as we have had the last ten years to bring us to our senses. It seems to have been needed, inexplicable as it all is. And because it was needed and because it came we have a changed world haven't we?

In August fifteen nations of the

world, inspired by a Chicago citizen who was the first man to ever use the expression "out-lawing war", Mr. S. O. Levinson, and who a little while ago greeted me from a service in this church; Mr. S. O. Levinson took the matter up with Senator Borah, and Senator Borah took the matter up with the Department of State and introduced into the United States Senate a resolution declaring for the out-law of war. It caught the imagination of Briand of France and overtures were made by Briand of France to the United States government. Senator Kellogg responded that instead of making that treaty unilateral to make it multilateral and apply it to all the nations of the world. The negotiations between France and the United States were extended while the propagation was set in motion that all the nations of the world should be invited through a multi-lateral treaty to become participants of the Kellogg Peace Pact, with the result that fifteen of the leading nations of the world responded,—and the first man to affix his signature was the representative of the German government. And Gustav Stresemann, who in Geneva last summer made that great and remarkable address about Germany's enemy, Poland, why Stresemann reached across the table and shook the hand of the representative of Poland and said "Germany and Poland are prepared to walk down the centuries as comrades and as friends."

And where peace programs were unpopular five years ago, seven years ago, eight years ago, ten years after the unknown soldier, peace is in the air everywhere; and the nations of the world, upon a solid and carefully planned, scholarly and diplomatic program, are building the walls of peace of the human race. Times have changed and they are changing more and more.

At the beginning of the seventeenth century Charles the First on the throne of England; Charles the Second, James the Third, Charles the Fifth, George the Third; and beginning of the twentieth century the English people looked to Ramsey McDonald, probably the next Prime Minister of the English nation. They forget what William Ewart Gladstone said when having conversation with the Queen; Queen Victoria turned to Gladstone and said "Mr. Gladstone, you forget that I am Queen of England." And William Ewart Gladstone turned and said "Your Majesty and your Royal Highness, you forget that I am the people of England!"

And down through these years has come that change.

Why, it was only yesterday it seems, that the war lord, with a shrivelled arm, greeted by millions as the kaiser of the German army, stood as the embodiment of imperial majesty over the militaristic Europe. Only yesterday, it seems, when he, almost alone of all his soldiers, ran away and drove across the frontier into Holland—a German deserter, and Kaiser Wilhelm became despised and rejected by his own people first of all.

And last year when I was in Germany, in the City of Berlin, I saw the 82nd birthday celebration of the president of the German republic. A German democracy expressing itself in the form of a German republic is startling the world with its opportunities, its developments, and its future.

In 1914, there stood the German War Lord. In 1928 there comes across the sea the Graf Zeppelin, piloted by a number of peace delegates to unite the world together in the economical and industrial development of the arts of peace.

That is what ten years have done for Germany. And the same thing is true of France. It is true of England. It is true of America.

I don't forget, I cannot forget that in the eighteenth century there was Napoleon, but in the

19th century there was Pasteur. The gods of power had destroyed themselves. The gods of force had destroyed themselves. They have been polarized by the persistent maintenance of the ideal of peace.

I have not forgotten that in the first century it was Caesar. Caesar, we are told in the first chapter of the first book of Caesar's "Gallic Wars"—"Wherever there went Caesar, there went, conquest and victory." I have not forgotten that at the time of that Caesar the humble poet of Galilee was born, and that when the mighty Pilate, with the control of the Roman government, placed upon his head the crown of thorns and drove the spear into His heart, he said "He is dead. We are rid of Him." Nineteen centuries after the dust of the Caesars is only good to stuff a leak to keep the wind away, while the spirit of the Man of Sorrow accentuates human hearts everywhere!

Oh, my brave men, you of millions, your spirits haunt me today. You were so young; you were so strong and so fine; and long before your dreams came true you had to go. Your dreams died. You encountered fire, hunger, danger, horror,—and you died. And ten years after, we do not forget, and we pledge you—Hear us, spirit of the dead, hear us: We pledge you that we shall do all we can that it never shall happen again. We pledge you that!

It is the dawn.

Do you see the dawn breaking? It is morning. I saw it this morning from my window. Night is over. The mud and the blood and the mean little jaggered cuts from the barbed-wire and the awful sense of uncertainty—the night is over!

See the dawn, the dawn yonder? Why, it is the dawn of a new day! It is like as tho somebody had opened a furnace door and all the eastern sky was aglow with golden beauty.

It is a new day. It is morning.

Come back you unknown soldier, you who sleep under the Arch de Triomphe, you who sleep at Westminster, you who sleep at Arlington, you who sleep at Prague, at Belgium, and you who sleep in Berlin,—you unknown soldiers of the world come back and see the world we are trying to make. It is dawn after the night!

Night's candles are all burnt out, and jocund day stands tiptoe on the misty mountain top.

Triumph out of defeat!

Ideals still live, and the world is going forward to universal peace, prosperity, and a future made secure because of the heroic qualities of the men and women along the way.

ARRESTED FOR TRYING TO SELL A TELEPHONE

A Boston newspaper dated sixty one years ago contains the following news item: A man about 46 years of age, giving the name of Joshua Copper, smith, has been arrested in New York for attempting to exhort funds from ignorant and superstitious people by exhibiting a device which he says will convey the human voice any distance over metallic wires so that it will be heard by the listener at the other end. He called the instrument a 'telephone' which is obviously intended to imitate the word 'telegraph' and win the confidence of those who know the success of the latter instrument without understanding the principles on which it is based. Well informed people know that it is impossible to transmit the human voice over wires as may be done with dots and dashes and signals of the Morse code, and that, were it possible to do so, the thing would be of no practical value. The authorities who apprehended this criminal are to be congratulated, and it is hoped that his punishment will be prompt and fitting that it may serve as an example to other conscienceless schemers who enrich themselves at the expense of their fellow men.

BOOK CHATS

I am passing on to you this month a very interesting article by William Lyon Phelps of Yale. With Christmas just around the corner it may help you in your problems.

"A borrowed book is like a guest in the house; it must be treated with punctiliousness, with a certain considerate formality. You must see that it sustains no damage; it must not suffer while under your roof. You cannot leave it carelessly, you cannot mark it, you cannot turn down the pages, you cannot use it familiarly. And then, some day, although this is seldom done, you really ought to return it.

But your own books belong to you; you treat them with that affectionate intimacy that annihilates formality. Books are for use not for show; you should own no book that you are afraid to mark up, or afraid to place on the table, wide open and face down. A good reason for marking favorite passages in books is that this practice enables you to remember more easily the significant saying, to refer to them quickly, and then in later years it is like visiting a forest where you once blazed a trail.

Every one should begin collecting a private library in youth; the instinct of private property, which is fundamental in human beings, can here be cultivated with every advantage and no evils. One should have one's own bookshelves, which should not have doors, glass windows, or keys; they should be free and accessible to the hand as well as to the eye. The best of mural decorations is books; they are more varied in color and appearance than any wall-paper, they are more attractive in design, and they have the prime advantage of being separate personalities, so that if you sit alone in the room in the firelight, you are surrounded with intimate friends. The knowledge that they are there, in plain view, is both stimulating and refreshing. You do not have to read them all. Most of my indoor life is spent in a room containing six thousand books; and I have a stock answer to the invariable question that comes from strangers. "Have you read all of these books?" "Some of them twice."

There are of course no friends like living, breathing, corporeal men and women; my devotion to reading has never made me a recluse. How could it? Books are of the people, by the people, for the people. Literature is the immortal part of history; it is the best and most enduring part of personality. But books friends have this advantage over living friends; you can enjoy the most truly aristocratic society in the world and whenever you want it. The great dead are beyond our physical reach, and the great living are usually almost as inaccessible; as for our personal friends and acquaintances, you cannot always see them. Perchance they are asleep, or away on a journey. But in a private library, you can at any moment converse with Socrates, or Shakespeare or Carlyle or Dumas or Dickens or Shaw or Barrie or Galsworthy. And there is no doubt that in these books you see these men at their best. They wrote for YOU. They "laid themselves out," they did their ultimate best to entertain you, to make a favorable impression. You are as necessary to them as an audience is to an actor; only instead of seeing them masked, you look into their inmost heart of hearts. The "real Charles Dickens" is in his novels not in his dressing room.

Every one should have a few reference books, carefully selected and within reach. I have a few that I can lay my hands on

without leaving my chair; this is not because I am lazy but because I am busy.

Three qualities are well to bear in mind when buying books. In getting any book, get the complete edition of that book; not a clipped, or condensed, or improved or paraphrased version. Second, always get books in black, clear, readable type. When you are young, you don't mind; youth has the eyes of eagles. But later, you refuse to submit to the effort—often amounting to pain—involved in reading small type, and lines set too close together. Third, get volumes that are light in weight. It is almost always possible to secure this inestimable blessing in standard authors. Some books are so heavy that to read them is primarily a gymnastic rather than a mental exercise; and if you travel and wish to carry them in your bag or trunk, they are an intolerable burden. Refuse to submit to this. There was a time when I could tell, merely by "hefting" it, whether a book had been printed in England or in America; but American publishers have grown in grace and today many American books are easy to hold.

Remember that for the price of one ticket to an ephemeral entertainment, you can secure a book that will give strength and leisure to your mind all your life. Thus I close by saying two words to boys and girls, men and women: BUY BOOKS."

He who hesitates to utter what he knows to be the highest truth, lest it should be in advance of his time——should remember that he is not only the descendant of the past, he is the parent of the future, and his thoughts are children born to him, which he may not carelessly let die.—Herbert Spencer.

No personal habit more surely degrades the conscience and the intellect than blind and unhesitating obedience to unlimited authority.—Thomas H. Huxley.

THAT WE MAY HAVE PEACE

By Lewis Burns

Being a blind ex-service man, I have in the past several years had plenty of time to study this problem of peace and war. And in my opinion, as a means of settling international disputes it is wrong in its methods and wrong in its results. It is a cancer on the status quo of the body politic which cannot be removed by soothing syrup alone, but each and every citizen of the world needs to get out his hammer and tongs and go after the octopus. The decisions of battle are based upon might, not right, and the decisions of war are very seldom lasting.

While I hold a letter of commendation for my services during the World War, I now look upon a man training or engaging to kill his fellow men as in pretty doubtful business; for war is based upon suspicion, fear and distrust. Instead of the impartial scales of justice being balanced in the calm of the courtroom, we have the fury of passion and blind destruction. The golden rule of war is: Do to the other fellow what you fear he is going to do to you and do it first. If one man kills another, they call it murder; if forty or more kill others, they call it war.

Armaments Danger

At the Institute of International Relations held at Seattle, July 22 to 27, a paper was read from the pen of Admiral W. V. Pratt, U. S. N., the main theme of which was that small armaments in selfish and aggressive hands would become a menace to world peace. However, he did not mention the fact that the greater the armaments, the greater the menace, if in such hands.

On the other hand the promises that arbitration gives can be taken from history. In 1889, America and Germany got into a heated argument over the kind of government which should be administered to the island of Samoa. Three American, one Brit-

ish and three German warships lay in the harbor at Apia stripped for action and ready to fight at the drop of the hat, when on March 16 a typhoon arose blowing the American and German ships ashore, the British ship getting away at sea. This gave the disputants time to cool off and the matter was settled by arbitration. England withdrew, the United States was given Tutuili with the splendid harbor of Pago-Pago, and Germany got the rest of Samoa.

Need League of Nations

The mere outlawry of war as a national policy is not enough, for it is only natural that nations will continue to have differences of opinion; so when you abolish the war system of settling international disputes you must have other established machinery to take its place. Just imagine for a moment the chaos that would prevail in your city if after making a public and written statement that ever after there would be no more crime of any kind, the citizens would abolish the city government, including the police department and municipal courts.

I, myself, do not hold any particular nation directly responsible for the late war. I believe that the more recent wars of modern history have been due to the fact that the nations have been unorganized—without central machinery for settling their international disputes. But you cannot have disarmament without having security and you cannot have security without having an established system of arbitration. That is what the League of Nations and the World Court offer the world today.

A GIFT

An honor bestowed upon the Woman's Club at one of their meetings in October, came as a complete surprise to all except the President, Mrs. Hermsdorf, and the Program Chairman, Mrs. Bradley, who had been informed of what was going to happen.

On this particular afternoon the audience was seated in Channing Hall and the program about to begin, when Mme. Joan Young stepped to the piano and played The Star Spangled Banner—obviously something out of the ordinary was about to happen,—the president and program chairman were both standing on the platform looking expectantly toward the back of the room. And then—down the center aisle came four ladies each bearing large American Flags, they halted at the edge of the platform, and placing a silk flag in a standard, Mrs. Clara Pinkney, with appropriate remarks presented it to the Woman's Club of the Peoples Church from the Woman's Auxiliary of the Gen. Wm. E. Strong Post. G. A. R. All present joined in the ceremony of pledging allegiance to the flag, and America was sung. Mrs. Bradley accepted the gift in behalf of the Woman's Club, and thanked the Woman's Auxiliary of the Gen. Wm. E. Strong Post for their gift. This same Auxiliary presented the handsome silk flag and standard which appears on our pulpit.

G. T. B.

THAT ARKANSAS ANTI-EVOLUTION LAW

It should not be assumed upon insufficient evidence that the people of Arkansas voted by a majority of over 100,000 against impartial and judicious exposition of scientific ideas relating to biology and anthropology. That the question bearing upon evolution submitted at the referendum of Nov. 6 was not intelligently framed is particularly unfortunate.

The voters were asked to forbid the teaching of the theory of the descent of man from lower animals. But why should that theory be taught under any circumstances? There is a clear distinction between teaching a theory

and merely expounding it while at the same time presenting other current theories or alternatives.

Not all scientific naturalists accept the so-called Darwinian theory of the descent of man. The late St. Mivart, for example, and the late Alfred Russel Wallace, the co-discoverer of natural selection, or the survival of the fittest, asserted in all their works that biological evolution failed to account for man's uniqueness and that an act that popularly might be termed special creation had to be postulated to explain the chasm between the highest orders of animals and homo sapiens.

Why, then, should not school textbooks and lectures to pupils present the several theories of human development without dogmatically upholding any one of them?

If the Arkansas anti-evolution law approved by the electorate under a misapprehension should be tested in the courts, the distinction between teaching and exposition should be emphasized by the opponents of the law. In any event, the libraries and book stores of Arkansas, as well as its private schools and institutes, will continue to acquaint the people of that state with the theory of evolution.

The law, if sustained, will have the opposite effect from that intended by its misguided sponsors. It is too late in the day of progress to suppress knowledge or stifle fair discussion.

Editorial Chicago Daily News.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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THE LIBERAL

Published monthly by The Peoples Church.
Preston Bradley ..... Editor
Grace Thayer Bradley.....
..... Associate Editor
Mrs. Thos. A. Harrison .....
..... Subscription Mgr.
941 Lawrence Ave. Long Beach 6878
Wm. Saunders ..... Business Mgr.
7028 N. Clark St. Rogers Park 0220
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THE UPTOWN PLAYERS OF THE PEOPLES CHURCH

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General Director, Mr. James Griffin.

REGULAR EVENTS

School of Religious Education Sundays, 9:30 a. m., Channing Hall.
Woman's Club—Every Monday,
Men's Forum—Second Monday evenings, Channing Hall.
Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.
Church Trustees Meeting—Second Monday evenings.

THE WOMAN'S CLUB

The Woman's Club has focused their efforts principally upon "Citizenship," in this first month of their activities. It being, needless to say, a non-partisan organization, it has maintained a spirit of fairness throughout, and presented speakers from the Republican and the Democratic parties on different days. Citizenship Day fell on the day before election, and the Club had as guests at luncheon Dr. Bradley, Special Prosecutor Mr. Frank J. Loesch and Mrs. Loesch, Mrs. Trimble, Ill. Supt. of the Christian Citizenship League and Mr. C. W. Denicke. Mrs. Denicke was chairman. Mrs. R. T. Logerman, social chairman, and her committee served a delightful luncheon following which Mr. Loesch gave a most informative address on the Crime of our city. Mrs. Trimble also gave an interesting talk in her vivacious way, and gave instruction on haw to scratch the ballot—not what to scratch, but how to do it, so that each ballot would count. Many were very glad to have this instruction. The meeting was open to the public. The musical numbers on Oct. 15 and 29 were given by Miss Vivian Carlin and Mme. Joan Young, both were very fine and were appreciated by their audiences.

The Educational Dept. are showing great interest in their study of ancient and modern Philosophers, the relation of their philosophy to modern every day life. Oct. 22 the morning program was devoted to three short but excellent papers on Socrates, with Mrs. M. J. Riley as chairman giving the principal paper. Nov. 19 Voltaire will be the Philosopher discussed, and Mrs. Preston Bradley will be chairman. On October 22 a delightful Tea was held in Preston Bradley Hall when the Woman's Club entertained guests and spent a social afternoon. Nov. 12 a program of outstanding beauty which will remain long in the minds of those who were present, was the reading of the poetical libretto of Edna St. Vincent Millay's opera "The King's Henchman" by Prof. Davis Edwards of Chicago University. Miss Nellie Gilmore sang. Preston Bradley Hall was crowded and the artistic and lovely atmosphere of the room added much to the beauty of the program.

Everyone is working hard for the Bazaar (or if not they should be!), Mrs. Geo. Schulten is a most able chairman, but she cannot do it all, nor can a few groups sewing twice a week accomplish all they would like to. Everyone who is interested in the church and the club work must put their best foot forward and lend a hand. All together now for the greatest Bazaar the Peoples Church has ever had! A "Donation Tea" will be given by Mrs. Preston Bradley, assisted by members of the Woman's Club, Dec. 3, in Preston Bradley Hall from three until six o'clock. Your donation to the Bazaar will admit you. Come and spend a pleasant hour with us, have a cup of tea—and—bring your donation.

THE UPTOWN PLAYERS

The Uptown Players' producduction of Lula Volmer's "Sun-Up" found a highly appreciative house filled to capacity eager for their second presentation of the current season. The drama of the Kentucky backwoods people, presented on Nov. 14 and 15 in Channing Hall incorporated histrionic, directing, and technical skill in such degree that all who beheld the simple drama of rugged life, were subject to a perfect illusion. Mr. James Griffin, director, advanced the standing of the Players with the mutual advancement of his own.

The trying role of Widow Cagle found an actress equal to the demand in Florence Cook. Two new names in the cast indicate the debut of Anita LaRochelle and Lauren Woods, the latter a member of several of the casts of

Northwestern University productions. The work of this couple, playing the juvenile leads opposite one another, was beautiful for its sympathetic interpretation. Mr. Woods and Miss LaRochelle formed perfect complements.

Mr. Griffin's portrayal of Bud, evoked first laughter and then tears, with its delicate insight and treatment. Mr. Riley's Pap Todd was one of the best character renditions of the year. The other members of the cast deserve approbation, especially Arthur Bluhm, who has long played with the group, yet never in quite so finished a manner as he did in this play. Fred Pierce in no manner deviated from the consistently professional style of the production. Newman Dumont was excellent as the Sheriff and gave a faithful presentation of the part. George Gairing Jr. made his first appearance with the Players and was most favorably received.

The Players announce the addition of Miss Jane Ketcham, who has had several years of pageant direction experience with lyceum chautauqua, to their staff in the position of Pageant Chairman. Miss Ketcham is already at work on the production of one of the old Miracle Plays for the December presentation of the Players. The pageant will be staged in the auditorium of the church, and will occur on the twenty-third of December.

Mr. Griffin has been induced by the Players to open a class in characterization and acting, which will meet Friday nights in the new studio of the Players, Preston Bradley Hall, situated on the third floor of the church building. The need for a class of this type, wherein those members of the Players, and others, too, who desire a keener knowledge of the art of acting may find suitable instruction under a qualified instructor, is thus met.

T. T.

LAYMEN'S LEAGUE

The annual meeting of the Laymen's League was recently held in Channing Hall. There was a large proportion of the membership present and a very fine meeting took place. The principal event was the election of officers for the year. The following were elected:

Milledge Mickelberry, President, 957 W. 79th St. Triangle 1221.

J. A. Moore, Vice President, 7113 N. Paulina St. Sheldrake 4437.

Dr. Milton B. Fitch, Secretary, 4840 N. Ashland Ave. Ardmore 10569.

Ernest R. Winn, Treasurer, 5249 Lakewood Ave. Edgewater 8319.

As the meeting was held before the election Dr. Bradley was invited to speak on "Why Vote At All?" It was one of the most interesting meetings ever held by the League. A buffet luncheon was served after the address. The next meeting will be held on Monday evening, November 19. Dr. Lee Alexander Stone one of Chicago's best known physicians and authors will speak on "The Revival of an Ancient Faith." Every man in the audience and every man who is a radio listener is invited to be present. There are no fees and no tickets required for admission. If you desire to unite with the League the dues are three dollars a year. All of the meetings are held in Channing Hall and begin promptly at 8 o'clock.

THE SUNDAY AFTERNOON DISCUSSION GROUP

The Discussion Group is an activity of the Young People's Club and is meeting with a most unusual response. There have been three meetings. 268 people attended the last meeting. The next session of the group will be held Sunday afternoon, November 25 in Channing Hall. The social

hour will begin at 4:30. The program will start at 5 o'clock promptly. The subject for discussion will be "Should a Married Woman Work?" Mrs. Harry C. Ryan will lead the discussion. The response of the young people to this form of meeting is most encouraging. Everyone is invited to express themselves, the object being to cultivate not only an interchange of ideas but also the capacity to express them. All young people are invited whether members of the Young People's Club or not. University and college students and members of the radio audience are especially invited. Mr. Charles Jacobs is chairman of the group and will gladly give any information concerning the work. Meetings are held every other Sunday afternoon.

THE YOUNG PEOPLE'S CLUB

The Young People's Club opened the season of its activities Sept. 30, with a Sunday Evening Supper in Channing Hall. Nearly a hundred were seated at the prettily decorated tables and enjoyed the supper served by an able committee of young women, with Mrs. Howard Orr as chairman. Dr. and Mrs. Bradley, Mr. E. Rich, President of Board of Trustees, Mr. Nate Ladenson, Chairman of Church Service, Mrs. M. J. Riley, Vice President of Woman's Club, and Mr. M. J. Riley, Vice President of Uptown Players, were all honor guests and each made a few brief remarks when introduced by the President of the Young People's Club, Mr. Howard Orr.

On this occasion a new activity was sponsored. Dr. Bradley had long cherished the idea of a Sunday Afternoon Discussion Group; the expression of this idea in the short talk which he gave at the close of the supper, seemed to take immediate hold, and considerable discussion followed, resulting in the adoption of the plan. Mr. Chas. Jacobs was appointed chairman. The first meeting to be held Sunday, Oct. 14 at 5:00 p. m. in Channing Hall.

The Young People's Club are planning an interesting program for the season 1928-29; it has not been completed for publication, but will be given in the next number of The Liberal.

(The Editors are sorry that the above article, written for the October number of The Liberal failed to appear in that issue.)

THE SCHOOL OF RELIGIOUS EDUCATION

The School of Religious Education meets every Sunday morning at 9:30 in Channing Hall. There are classes for all ages. The curriculum is based upon the needs of students and is prepared with a careful consideration of the latest methods in religious education. There is a faculty meeting once a month in which the work of the school is reported and plans for betterment and advancement considered. New teachers and students are being enrolled and the school is having its best year. Parents are invited to attend the sessions and become familiar with the work which is being done. A Cradle Roll has been started and several names have already been added. Parents are asked to register their children in this department where the child is not old enough to attend the sessions.

WANTED

I am very anxious to have the names and addresses of all the young people connected with the Peoples Church who have matriculated in any college, school or university this fall. Will you kindly send me your name and the institution in which you will be enrolled for the winter? It will only take a moment of your time and I will greatly appreciate the information. Address me at the Peoples Church of Chicago, Lawrence and Sheridan, Chicago, Ill.

—Preston Bradley.

PULPIT MEMORIAL FLOWERS

For the past two years the flowers which have beautified the pulpit platform on Sunday mornings have been given by friends and members of the church as expressions of appreciation or in memory of loved ones. This custom has become a fixed one in the church and will continue this year. From the beginning Mrs. Georgia Russell has been chairman of this committee and has given loyal service. Will those who plan to give flowers for the services this year get in touch with Mrs. Russell? Her address is 5025 Winthrop Ave., and her telephone is Sunnyside 6610.

CHURCH NEWS

The Peoples Church is broadcasting its services for the fifth year. The broadcast costs the church $100 for each service and yet the church has never had to take one dollar from its funds to pay for this service. The radio audience has paid for the broadcast. So far as we are able to learn this is not true of any other church broadcast in the United [illegible] and is a great compliment to the kind of people who are interested in our services. With all the advantage of internationally known speakers and a different speaker every Sunday the Chicago Sunday Evening Club reported only $750 sent to it last year by the radio audience. Recently one man sent the Peoples Church a check for $300 as an expression of appreciation of the sermon delivered the Sunday previous. With the increased power and clear channel allotment of the Federal Radio Commission our station WMAQ is getting more distance on daylight broadcast than ever before. We are constantly hearing from new friends and new places. We are very grateful for all of this and hope we can continue to merit the support of our radio friends. It is always a source of concern as to where the radio payments are coming from and it is hoped that members of the radio audience will feel it their responsibility to continue to support our broadcast. If the time ever comes when the church has to take the payment for the broadcast out of its general fund we will cease broadcasting as our obligations to our building and general funds are too great to permit us paying for the broadcast. Many of our radio friends find it convenient to make a pledge to the church and pay the amount weekly. The church is always glad to hear from the members of the radio audience. The mail is filled with all sorts of requests and questions. Every letter is given the personal attention of the office and Dr. Bradley reads all radio communications. The church is glad to serve in any way it can to the ever increasing radio audience. Members of the radio audience are always welcome to the services. If they will phone or write the secretary reserved seats will be held for them. Last week one family drove in from Clinton, Iowa and other from St. John's, Michigan. The Peoples Church will try to serve the radio audience in any way it can and deeply appreciates the support and interest of its radio friends. Kindly write or phone the church office, Address, The Peoples Church of Chicago or phone Longbeach 6878.

Everyone interested in the aims and work of the church is invited to make a regular subscription to its support. Such subscriptions may be paid on a weekly, monthly, quarterly, semi-annual or annual payment system, in accordance with the convenience of each individual. Application for subscription blanks or weekly envelopes may be made to the secretary, Mrs. Harrison, in the church office. The church office is open every day during business hours.

The Bazaar under the auspices of the Woman's Club will be held in Channing Hall, December 6 and 7. It will be open all day and evenings. Dinner will be served from 6 o'clock to 8 on both evenings. There will be booths for Aprons, Towels, Pillow Cases, Infants' Wear, Dolls, Fancy Goods, Handkerchiefs, Canned Goods, Jellies, Pies, Cakes and Candy. Will you not feel it a privilege to donate something to at least one of these booths?

UPTOWN FORUM

The Forum is an activity of the Laymen's League and meets every Sunday evening in the auditorium. The interest for next month is centered in the appearance of our own pastor as one of the speakers. Dr. Bradley's subject will be "Is Religion An Opiate?" He speaks on the evening of Dec. 16. The single admission is fifty cents. It is the very best forum program being offered in the city. The program for the remainder of the season is as follows:

November 25th

"This Believing World"

Lewis Browne, author of the "best seller" on this subject.

A revealing exposition of religion as a dynamic force in human life. Mr. Browne himself is severely critical of religion.

December 2nd

"Is Progress A Myth?"

Rabbi Abbe Hillel Silver of Cleveland.

A truly great orator with an unusually scintillating mind.

December 9th

"The Spirit of Contemporary Drama"

Louis K. Anspacher of New York. The ace of American dramatic critics.

December 16th

Dr. Preston Bradley of The Peoples Church. Chicago's peerless preacher.

January 6th

"The Real Issue Between Science and Religion"

Prof. A. Eustace Haydon of the University of Chicago.

With a captivating capacity for throwing a white light on this great problem.

January 13th

To be announced.

January 20th

"What the Workers in Italy and Russia Think of Their Dictatorships"

Whiting Williams of Cleveland.

Formerly vice president of a big steel company; able student in overalls and interpreter of what's in the mind of workers; just back from Europe where he has lived with lowly Italians and Russians.

January 27th

"Do Politics in America Mean Anything?"

Norman Hapgood of New York.

Able Journalist; former editor of Collier's Weekly and Harper's Weekly; former U. S. Minister to Denmark; official biographer of Al. Smith; editorial writer for the Hearst papers.

February 3rd

"Problems of Adult Personality"

Prof. Harry A. Overstreet of New York.

One of our foremost psychologists; author of "About Ourselves" and "Influencing Human Behavior;" witty and penetrating.

February 10th

To be announced.

February 17th

"A New Program for American Liberals"

Herbert S. Bigelow of Cincinnati.

One of the real heroes in American social and civic endeavor for making the state and city servants of the common weal.

February 24th

"A Modern Woman Looks at Marriage"

Joan London, the charming and brilliant daughter of Jack London, the great writer.

CHURCH ITEMS

Dr. Bradley kept the following engagements during the month of October:

Oct. 1—Faculty Meeting, Church School.

Oct. 2—Address, Marion Claire
ncheon.
Oct. 3—Address, Walter Lea-
ue, Racine, Wis.
Oct. 4—Address, Shrine Tem-
le, Des Moines, Iowa.
Oct. 5—Laymen's League, Peo-
le's Church.
Oct. 7—Sermon, Peoples
hurch.
Oct. 8—Trustees Meeting, Peo-
les Church.
Oct. 9—Address, Temple North
hore, Glencoe, Ill.
Oct. 10—Address, Federation
f Women's Clubs, Chicago.
Oct. 10—Address, Evening,
saac Walton League, Chicago.
Oct. 11—Address, Ed-So-Phil
lub. Blackstone Hotel.
Oct. 12—Address, P. M. Muske-
on Woman's Club.
Oct. 12—Address, Michigan
Teacher's Club, Muskegon.
Oct. 14—Sermon, Peoples
Church.
Oct. 15—Address, Davenport
Masonic Lodge, Iowa.
Oct. 16—Address, Religious
Federation, Salina, Kansas.
Oct. 17—Address, Banquet,
Salina, Kansas.
Oct. 17—Address, Conference,
Salina, Kansas.
Oct. 21—Sermon, Peoples
Church. Morning.
Oct 21—Sermon, Third Unitar-
ian Church, Evening.
Oct. 22—Address, Woman's
Club, Lombard, Ill. Afternoon.
Oct 22—Address Laymen's Lea-
gue, Peoples Church, Evening.
Oct. 23—Address, George F.
Nixon Organization.
Oct. 24—Luncheon, Meadville
School, City Club.
Oct. 25—Monthly Dinner Peo-
ples Church.
Oct. 26—Address, Woman's
Club, Dixon, Ill.
Oct.28—Sermon Peoples
Church.
Oct. 29—Teachers Convention,
Evanston, Ill. Address.
Oct. 30—Address, Illinois Com-
mandery Knight Templars.

A trained kindergarten teacher is employed by the church to look after the children during the time of the church service. Parents are invited to bring their children to the Library Room just east of Channing Hall where the teacher will receive them. The Kindergarten Department is in session from 9:30 to 12:30 every Sunday.

Funerals

Oct. 1—Mrs. Althea Hild. Interment, Rosehill.

Oct. 8—Mr. Olaf Nelson. Interment, Rosehill.

Oct. 10—Mr. Joseph Frank Beavo, Interment, Ridgewood.

Oct.10—Mr. Henry Ericson, Interment, Rosehill.

Oct. 13—Master Benton A. Gross, Interment, Rosehill.

Oct. 20—Mrs. Emma D. Barnes, Interment, Acacia.

Oct. 31—Mrs. William E. Walker, Interment, Rosehill.

Marriages

Oct. 1—Lawrence N. Crosby and Ida May Toyer.

Oct. 5—Webster R. Batten and Beatrice V. Hunter. (Peoria).

Oct. 27—Sanford A. Kowatt and Virginia G. Walter.

Oct. 27—A. A. Rosenberg and Adrienne Lenz.

Christenings

Oct 21—James Philip Kramer and John Paul Kramer, twins, sons of Mr. and Mrs. Rutherford H. Kramer of Elgin, Ill.

Dr. Bradley announces the following sermons for the month of December:

Dec. 2—"Is The Soul a Myth?—An Answer to Mr. Darrow."

Dec. 9—"Tinker and Thinker—A Tribute to John Bunyan."

Dec. 16—"The Lost Chord in Religion."

Dec. 23—"The Road of Remembrance—A Christmas Sermon."

Dec. 30—"The Land of Beginning Again—A New Year Sermon."

Dec. 25—Christmas Day Service—7:00 A. M.

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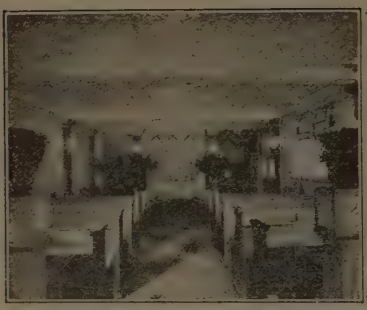

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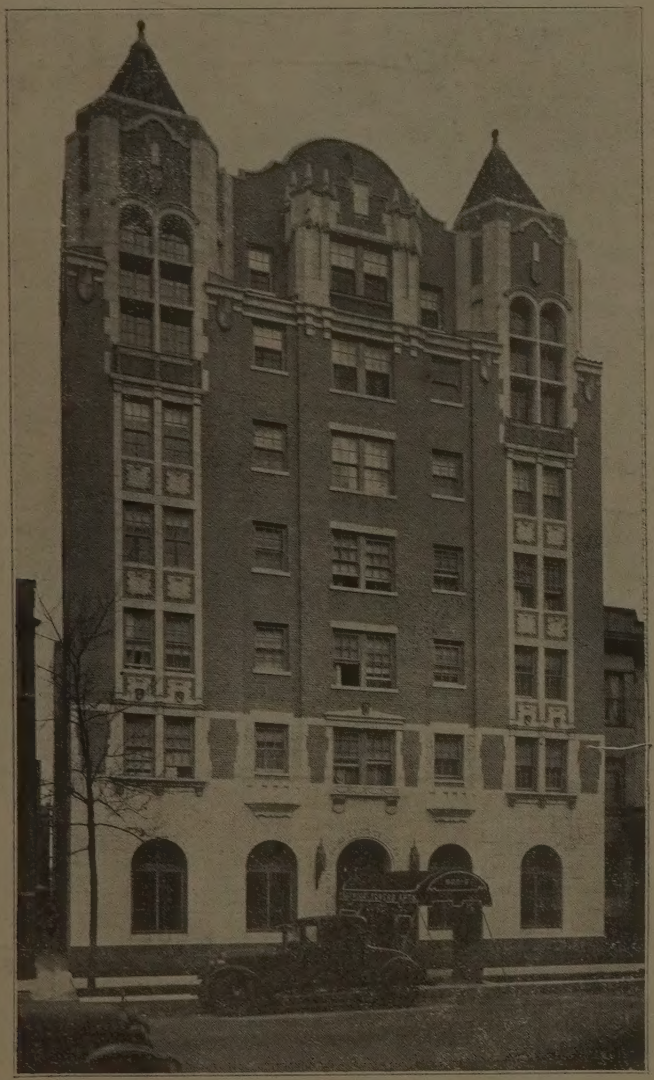

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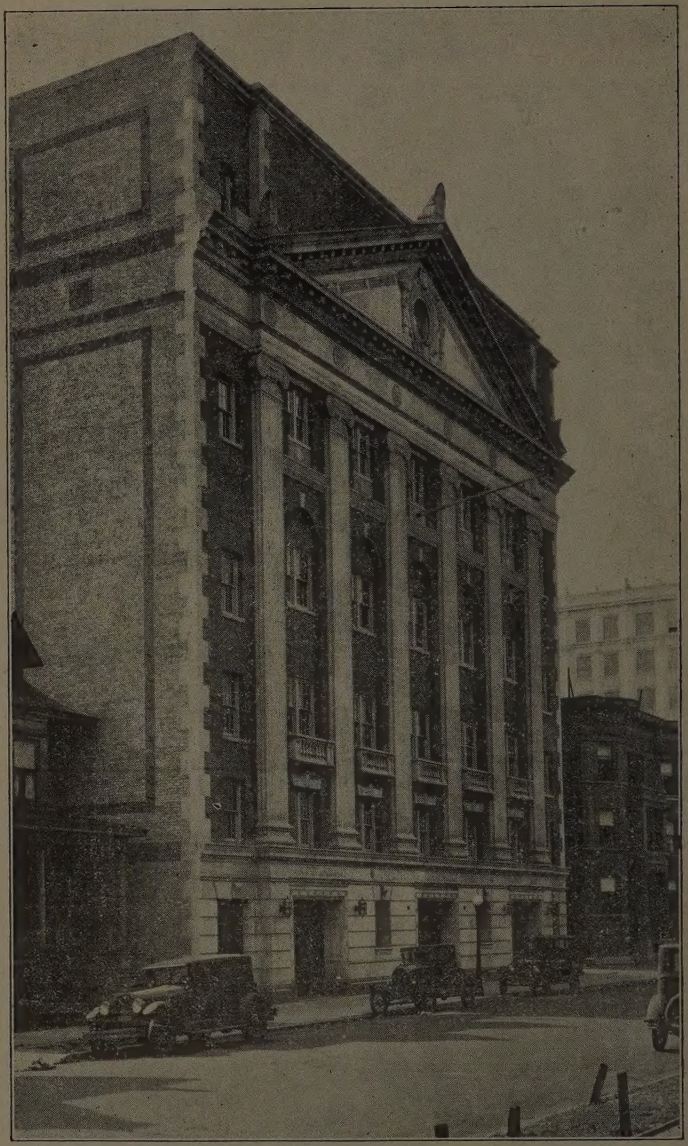

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